

*The Haystack ❀  
Prayer Meeting*

*An Account of its Origin  
and Spirit*

*The Haystack Centennial Celebration  
at Williamstown and North Adams,  
Massachusetts, October, MCMVI ❀ ❀*





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The Haystack Monument at Williamstown  
Dedicated July 28, 1867

*"There were two of these (haystacks), we are informed; but it was under the northernmost one that Mills and his associates took sanctuary from the shower. That south stack had a marketable value of so many dollars per ton,—it was fodder, and nothing more; but the north stack has acquired a wide fame, and is destined to acquire a fame still wider."*  
—Prof. Albert Hopkins.



# *The Haystack Prayer Meeting*

\* A brief account of its origin and spirit,  
together with a list of missionaries who  
have gone out from Williams College and  
Williamstown

\* Also a bibliography of pamphlets and  
books relating to the men and times of  
the Haystack Meeting

Published for  
The Haystack Centennial  
MCMVI

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THE HAYSTACK CENTENNIAL COMMITTEE

*“We can do it, if we will.”*

S. J. MILLS.





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Williamstown as seen on approaching from North Adams. The Thompson  
Memorial Chapel Tower in the distance

"O proudly rise the monarchs of our mountain land,  
With their kingly forest robes, to the sky,  
Where Alma Mater dwelleth with her chosen band,  
Where the peaceful river floweth gently by."  
— Williams College Song.



# I

## THE AMERICAN MISSIONARY WORLD BEFORE THE HAYSTACK MEETING

**I**T is very essential to emphasize the fact that the Haystack Prayer Meeting one hundred years ago and the institution of the American Board four years later were manifestations of the spirit of missions which for several generations before 1806 had been stirring the souls of men both at home and abroad. In his discourse delivered forty-six years ago at the Semi-Centennial Anniversary of the institution of the American Board at Bradford, Massachusetts, Dr. Samuel M. Worcester summarized very concisely the situation which existed during the pioneer days in America. He wrote:

“The American Board of Commissioners for Foreign Missions, which fifty years ago this day was instituted at Bradford, had its origin neither in Bradford, nor Andover, nor Williamstown, nor any other single locality, but in the revivals at the end of the eighteenth, and the beginning of the nineteenth century. It was but an embodiment and expression of the missionary spirit,

which was then witnessing itself in public and private supplications, and in other modes, as seldom or never before, since the days of the Fathers of New England."

The names of Eliot and Mayhew, Brainerd and Sergeant, Kirkland and Wheelock, were familiar in New England homes, and represented the militant spirit of missions when the parents of the Haystack men were children. The publications and reports of the foreign missionary societies, especially of the London Foreign Missionary Society, which had been formed in 1795, and the world-large utterances of men like Dr. Samuel Hopkins of Newport, Dr. Ezra Stiles of Yale, Dr. Edward D. Griffin of Williams, and, still earlier, Cotton Mather and Jonathan Edwards, these all gave expression to the one great spirit of the divine yearning for the race.

During the latter part of the eighteenth and the early part of the nineteenth century several missionary societies were formed in the United States. As early as 1796 the Baptists organized a missionary society for carrying on work in the State of New York. The Connecticut Missionary Society was instituted in 1798 and the Massachusetts Missionary Society in 1799. In 1802 the Massachusetts Baptist Missionary Society was organized. In 1804 the Massachusetts Missionary Society amended its constitution so as to embrace work in foreign parts,—“through the more distant regions of the earth, as circumstances shall invite and the ability of the society shall admit.” The Synod of Pittsburg instituted the “Western Missionary Society” in 1802 and carried out an extensive work on the frontiers.

In looking back over those pioneer days in organized

missionary effort, it is instructive to observe that the unity of missions was ever borne in mind. It was largely a question of administration and not a new kind of missionary spirit that drew the sharp distinction between home and foreign missions which in those early days was not so apparent as it is to-day. There had existed in Newport a foreign missionary society as early as 1773, but this society was short-lived owing to the outbreak of the American Revolution. During 1806 and 1807 the American churches had given some six thousand dollars to Dr. Carey's work in India. The Massachusetts Baptist Missionary Society, though doing a work almost solely in "the new settlements within these United States," expressly stated in its constitution that it would not limit its work to America but would extend it "farther, if circumstances should render it proper." It was the catholic spirit of missions which characterized the latter part of the eighteenth and the beginning of the nineteenth century in the religious life of America. Mills himself, though popularly associated almost exclusively with foreign missions, was among the foremost pioneer missionaries on the western frontiers of the American Commonwealth.

The meeting at the Haystack one hundred years ago had therefore the noblest spiritual antecedents. It was the crystallization of the holy hopes and longings of devout men and women who had lived and labored before it. To no group of men might our Lord's words be more aptly applied than to those of the Haystack Meeting:

"Other men laboured and ye are entered into their labours."





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Edge of the original Maple Grove. The Haystack Monument beyond

*"We may not claim that the foreign missionary spirit in our American Churches had its first development here. The proof is ample that it had not. But so far as my own researches have gone, the first personal consecrations to the work of effecting missions among foreign heathen nations were here."*  
—Rufus Anderson.



## II

### THE HAYSTACK PRAYER MEETING AND WILLIAMS COLLEGE

**W**ILLIAMSTOWN, one hundred years ago, was a frontier village, similar in many respects to any western village of the last half century, composed of men with patriotic hopes and daring wills. It had passed through some fifty years of struggle with the primeval wilderness and the hostile dwellers in these and bordering regions. It was near the site of the frontier military post, Fort Massachusetts, some three miles to the eastward.

During the French and Indian wars and later during the American Revolution, Williamstown and the neighboring villages rendered enduring service on behalf of the Commonwealth of Massachusetts and in the name of American independence. From Fort Massachusetts detachments were sent toward the northwest and even into the lower regions of Canada. At the battle of Bennington it is said that "Every man in this town, except a cripple on crutches, shouldered his gun and rushed to the field of conflict,—while the cripple went

from house to house encouraging the women who could hear distinctly the booming of the guns during the anxious hours."

In 1765 the town, up to that time known as West Hoosac, was incorporated under the name of "Williamstown." This name was employed according to the wishes of Colonel Ephraim Williams, one of the foremost settlers in this region and for many years commander of the garrison at Fort Massachusetts, who in his will provided for a free school in this village, on the condition of the village perpetuating his name in that of the town. This year marks also the beginning of the Congregational Church of Williamstown, for in November its first pastor, the Rev. Whitman Welch, was ordained.

It was not until twenty years later that the Commonwealth of Massachusetts passed an Act incorporating "William Williams, Theodore Sedgwick, Woodbridge Little, John Bacon, Thompson J. Skinner, Israel Jones, and David Noble, Esquires, the Rev. Seth Swift, and the Rev. Daniel Collins, Trustees of the donation of Ephraim Williams, for maintaining a Free School in Williamstown." Steps were immediately taken to provide an adequate building for the school and as a result the present West College was erected in 1790.

The free school at once became an efficient institution and "young men in considerable numbers resorted to it from Massachusetts and the neighboring states, and some even from Canada." Its growing influence and usefulness seemed to enkindle a strong desire on the part of the trustees and others to enlarge its field of



ministry and "to erect the school into a college." Accordingly the trustees' petition to the General Court in 1792 resulted in the granting of a charter by the Legislature in 1793 changing the school into a college, to be known as Williams College.

There can be given no more graphic picture of conditions at Williams during these days of beginnings than an account from a document written by a Williams alumnus and alluded to by Professor Albert Hopkins in his Jubilee Address in 1856. The writer says,

"I entered Williams College the year it was incorporated. I entered the first freshman class ever in that college. Two classes, however, entered in advance at the same time that our class entered Freshman — a Sophomore of three members, and a Junior class of four. Respecting the religious state of things in the college, during my residence in it, I have no very favorable account to give. It was the time of the French Revolution, which was, at that time, very popular with almost all the members of College, and with almost all people in that part of the country. French liberty and French philosophy poured in upon us like a deluge, and seemed to sweep almost everything serious before it. The spirit of ridicule and abuse ran so high, that no one dared manifest seriousness, only those whom God had truly made serious." Nevertheless there were deep currents moving in the lives of the "serious," stirrings which had already assumed, as we have observed, many effective forms in missionary enterprise and in religious endeavor.

The awakening, which seemed to be the direct prep-





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The Bardwell house, in which the men met during the winter of 1806

*"When the Bardwells were fairly established in their new home, whether by a request of some students who knew of the former meeting-place or by an invitation direct from Mrs. Bardwell, her kitchen was put at the disposal of the students for a similar purpose during the winter months, Saturday nights being designated as the time." —Prof. Perry.*



aration for the Haystack meeting, came from Litchfield County, Connecticut, according to President Griffin. Churches in that portion of Connecticut had been deeply moved, and under the leadership of men like Dr. Hyde and Dr. Griffin had received large accessions of members. In 1805 the awakening began to be felt in northern Berkshire and it seemed that at last the belief of the Rev. Mr. Swift of Williamstown that "he should live to see a revival under his ministrations" was about to be accomplished. During the spring and summer of 1805 many accessions were made to the village church. The awakening was first felt, therefore, in the religious life of the town and extended gradually to the college.

The class of 1804 contained three men who on entering Williams brought with them the fervor of the revivals to which they had borne witness in Litchfield County. They were James Beach, Asabel Gaylord and Timothy P. Gillett. Their devotion was not without its reward in the revival of 1805 and 1806 in the college. But perhaps no one student exerted greater religious influence upon the college than Algernon Sydney Bailey, of the class of 1806. "This young man, 'Bailey,'" writes Professor Perry, "with a very few other students, and at the invitation of Mrs. Mehitable Bardwell, who lived near the bridge over the Hoosac, a full mile northwest of the college, set up a private prayer-meeting in her house, which had consequences of lasting moment both to the town and College. . . . These first meetings at Mrs. Bardwell's house were more than six months before Samuel J. Mills entered College."



Samuel J. Mills entered college in the spring of 1806. He found the town and college under the influence of a great revival. Though felt but slightly in the college in 1805, in the summer of 1806 it was profoundly stirring men's souls. Prayer-meetings by groups of students were being maintained zealously. On Wednesdays, the men met south of West College beneath the willow trees. On Saturdays, the meetings were held north of the college buildings, beneath the maple trees in Sloan's meadow. Only suggestions of the willows remain, but some of the maple trees are still standing.

It was on a sultry afternoon in August, 1806, that five men met for prayer beneath the trees in Sloan's meadow. The atmosphere was laden with moisture, and the threatening clouds had doubtless detained many who on a fair day would have been present. The five who attended were Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis, and Byram Green. The meeting was interrupted by the approaching storm. It began to rain; the thunder rolled with deafening sound familiar to those who dwell among the hills; the sharp quick flashes of lightning seemed like snapping whips driving the men to shelter.

They crouched beside a large haystack which stood on the spot now marked by the Missionary Monument. Here, partially protected at least from the storm, they conversed on large themes. The topic that engaged their interest was Asia. The work of the East India Company, with which they were all somewhat acquainted, naturally turned their thoughts to the

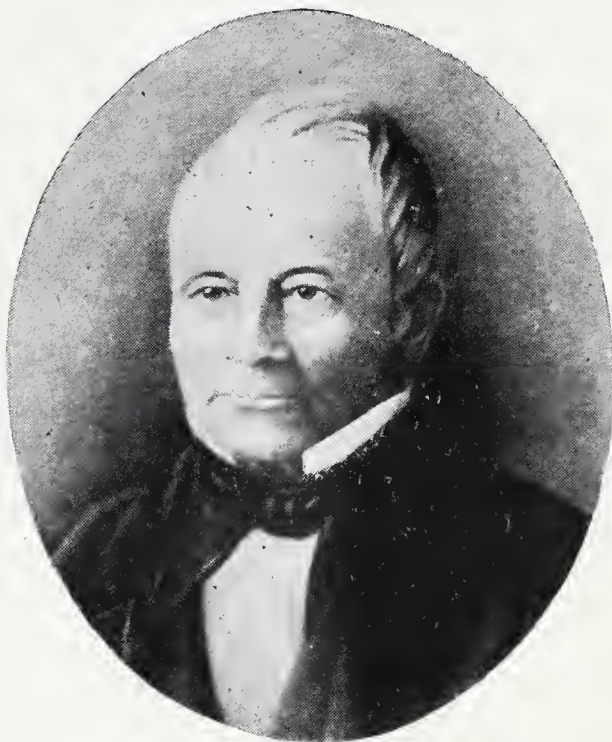
people with which this company sought trade. Mills especially waxed eloquent on the moral and religious needs of these people, and afire with a great enthusiasm he proposed that the gospel of light be sent to those dwelling in such benighted lands. All but Loomis responded to this inspiration of Mills. Loomis contended that the East must first be civilized before the work of the missionary could begin. The others contended that God would coöperate with all who did their part, for He would that all men should be partakers of the salvation of Christ. Finally at Mills' word, "Come, let us make it a subject of prayer under the haystack, while the dark clouds are going and the clear sky is coming," they all knelt in prayer. Loomis only withheld his voice. When Mills prayed he remembered certain objections raised by Loomis in their heated discussion, and with all the intensity of his being prayed, "O God, strike down the arm, with the red artillery of heaven, that shall be raised against a herald of the cross."

Their prayers were ended. They rose to sing a hymn and then while the skies were clearing went from the Haystack to their rooms.





Rev. James Richards  
Born February 22, 1784, at Abington, Mass.  
Died August 3, 1822, in Ceylon, India



Rev. Francis LeBarron Robbins  
Born, 1787 at Norfolk, Conn.  
Died April 6, 1850, at Enfield, Conn.



Rev. Harvey Loomis  
Born, 1785, at Torrington, Conn.  
Died January, 1825, at Bangor, Me.

*"Give thanks for heroes that have stirred  
Earth with the wonder of a word,  
But all thanksgiving for the breed  
Who have bent destiny with deed —  
Souls of the high, heroic birth,  
Souls sent to poise the shaken Earth,  
And then called back to God again  
To make Heaven possible for men."  
—Edwin Markham.*



### III

## THE MEN OF THE HAYSTACK MEETING

ONE of the most suggestive facts concerning the men who met beside the Haystack one hundred years ago, was that only one of them, James Richards, actually labored for an extended period in a foreign land. Even Mills himself saw only two months' service in Africa, the field which above all others most deeply appealed to him. It is in this fact that the message of the Haystack men is unique. Their lives interpreted foreign missions not simply as an extensive activity, but also as an intensive one. These men reached out to lives in which the Christ was foreign, and not simply to lives dwelling in foreign lands.

Mills' most notable missionary work was in the Ohio and Mississippi valleys, where he accomplished two missionary tours, "circulating the Scriptures and religious tracts in regions where great destitution prevailed." The first of the tours was in company with the Rev. J. F. Schermerhorn, and extended into the southwestern part of the United States. The second,

with the Rev. Daniel Smith, through approximately the same region, led to New Orleans, where he ministered to English prisoners and American soldiers. He was largely instrumental in organizing the American Bible Society. His return from the West and South was followed by short periods of residence in many of the large eastern cities. This gave him an opportunity to do work among the poor and destitute in the congested centers of population. His journey to Africa under the auspices of the American Colonization Society in 1818 was in a way the long-dreamed-of mission of his life. He, with Rev. Ebenezer Burgess, engaged in a work of exploration to select a suitable place for a home for American negroes. He died on the return voyage in 1818, in the thirty-fifth year of his life.

Loomis, after completing his theological studies under Mills' father and Dr. Porter, engaged in an aggressive frontier work in Bangor, Maine, where his labors resulted in establishing the First Congregational church. "In his preaching and intercourse with his people," writes Williams' biographer, Calvin Durfee, "he always showed himself to be a Christian gentleman, but was an uncompromising Puritan in his principles. . . . True to his early convictions, as soon as Mr. Loomis was qualified to enter on the work of the ministry, he directed his steps to the most difficult and self-denying field of home missionary labor, where he remained most usefully and acceptably employed till the summons came."

Robbins, like Loomis, engaged in frontier missionary work in New Hampshire until 1816 when he was

ordained pastor over the church at Enfield, Connecticut. For thirty-four years he labored in this parish, and died in 1850.

Green spent his early days in Williamstown, his father having moved his family here for the educational opportunities offered by the college. Shortly after his graduation Green studied theology, but preached only for a brief time. He settled in Sodus, New York, became prominent in the State Legislature and in 1843 was elected member of Congress. His public career was of exceptional purity, and his life among his townsmen one that deeply endeared him as a just and Christian man.

Richards had always manifested an earnest desire to devote his life to the Christian ministry. After his graduation at Williams and his theological preparation at Andover, he went to Philadelphia to acquaint himself somewhat with medical practice. He and Mills were ordained on the same day at Newburyport, in June, 1815. When he departed for Ceylon in October of the same year he is reported to have said:

“I have been waiting with anxiety almost eight years for an opportunity to go and preach Christ among the heathen. I have often wept at the long delay. But the day on which I now bid farewell to my native land, is the happiest day of my life.” For six or seven years he labored in India, suffering much from poor health.

“His manner of preaching,” writes Calvin Durfee, “was plain, didactic, and pointed, evincing an earnest and devoted spirit, rather than remarkable talents; still it should be remembered that he attained a good de-



gree of respectability in two professions—theological and medical. But it was in imparting counsel and encouragement to his associates that he most excelled, and for which he was sincerely loved while living, and deeply lamented when dead.”

These five men, wrote Professor Hopkins fifty years ago, were “persons of enlarged philanthropy. . . . They had enlarged views of the capabilities of the gospel, of its moral adaptations as a universal remedy for the woes and guilt of man.” The fact that all did not go to the foreign field reveals the catholic spirit which made their hearts burn while they communed each with the other at the Haystack, and which led them to bring to life in many varied ministries the loving spirit of Christ.

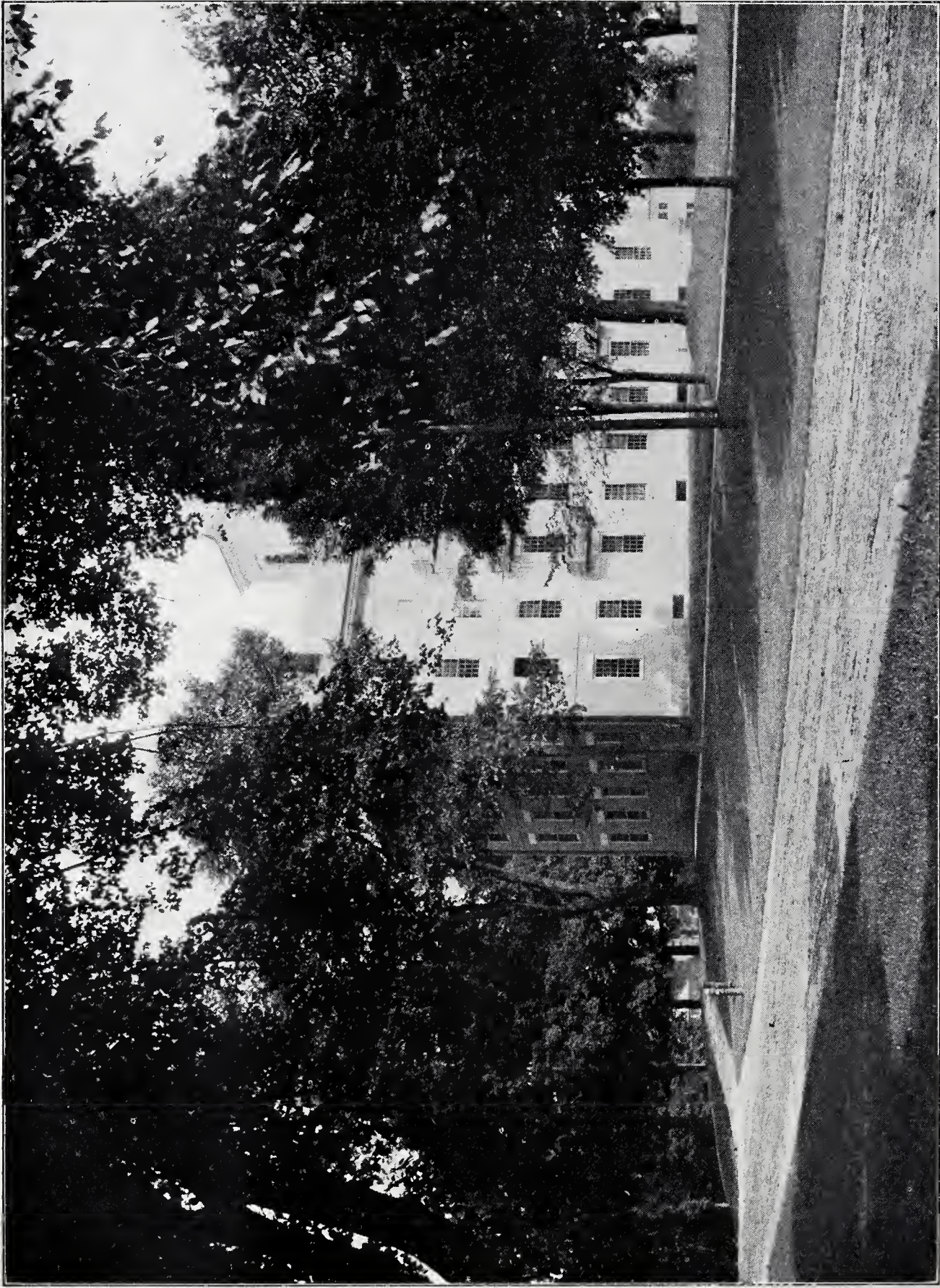
## IV

### THE INFLUENCE OF THE HAYSTACK MEETING

**T**HE immediate effect of the Haystack Meeting was a deepening interest in missions on the part of the men themselves and upon others who attended the meetings. So long as the weather permitted, the students met in the maple grove. When the cold weather came, the meetings were held in the kitchen of Mrs. Bardwell's house, now standing on South Street. The reports from foreign missionary societies were discussed with ever-increasing zeal and enthusiasm.

Two years after the Haystack Meeting the first missionary society to be organized in America began its career in the lower northwest room of old East College. That is, it was the first foreign missionary organization which aimed "to effect in the persons of its members, a mission to the heathen." This society was called simply "Brethren," at the suggestion of Mills, its founder. "The constitution, the records," writes Mr. T. C. Richards in his recent life of Mills, "and the signatures were all written in cipher, and the whole





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West College (1790) as it appears to-day

"It was the uniform practice, while I was at College, for the Freshmen Class to occupy the first and second floors, in West College, and the Sophomores the third and fourth. Mills and I, at that time, occupied a room next to the stairs, on the second floor."



matter kept a profound secret. The reasons for secrecy, as stated by Ezra Fisk twenty years afterward, were the possibility of failure; public opinion, which could see in foreign missionary projects only overheated zeal and fanaticism; and the modesty required of them lest they be thought rashly imprudent."

Mills entered Andover in 1810, after a few months' residence in New Haven, and found there Robbins and Richards, and made the acquaintance of Ansel Nash, Cyrus W. Gray, and Luther Rice. The constitution and records of the "Brethren" had been transported to Andover and are still treasured in the library of the seminary. Other men to join the coterie at Andover were Samuel Nott, Jr., and Adoniram Judson, and somewhat later Samuel Newell, a Harvard graduate.

There existed no American foreign missionary society at the time these men were contemplating a foreign mission. Several of the group entered into correspondence with Dr. Bogue of Gosport, England, willingly offering themselves as missionaries if the London Missionary Society needed them. Mills resented this appeal to a foreign society, feeling that it was the duty of the American churches to send them. At the suggestion of their professors at the seminary and also of Drs. Worcester and Spring, the men made a statement of their case to present to the General Association of Massachusetts "which was to meet the next day at Bradford, and which Dr. Spring and Dr. Worcester were to attend as delegates." Such a statement, signed by Judson, Nott, Mills and Newell, was presented, and resulted in favor of instituting a "Board of Commissioners for Foreign Missions 'for the purpose of devising ways and



means, and adopting and prosecuting measures' for promoting the spread of the Gospel in Heathen lands." The members comprising this board were to be five commissioners from Massachusetts and four from Connecticut, "who were to adopt their own form of organization and make their own rules and regulations." Thus was instituted the American Board of Commissioners for Foreign Missions at Bradford in the year of our Lord 1810. Nearly two years afterward the first five missionaries of the Board—Nott, Judson, Hall, Newell, and Rice—were ordained at Salem, and shortly after sailed for Calcutta.

We shall never know completely how many lives and how many movements owe their inspiration and first impulse to the great revival of 1806, and especially its most precious flower—the Haystack Prayer Meeting. But we do know that through it and its individual members a mighty influence for the kingdom of God has been carried forward. We know that the first distinctly foreign missionary efforts of the Presbyterian and Dutch Reformed churches in America were through a society—the United Foreign Missionary Society—inspired by Mills. The American Baptist Missionary Union is also vitally associated in that awakening a century ago, for Adoniram Judson, Jr., was its first, and for a few years its only, foreign missionary. The American Bible Society also is conspicuously a child of Mills' inspiration. The long list of Williams and Williamstown disciples is only a partial list of the vast throng of inspired lives which have shared with the Haystack men the gospel of deeds.

F. T. C.



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The view overlooking Sloan's meadows. The site (foreground) of the Centennial meeting, October 10, 1906

*"Each field is then a hallowed spot,  
An altar is in each man's cot,  
A church in every grove that spreads  
Its living roof above our heads,"*  
— Wordsworth.



# V

## ONE HUNDRED YEARS AFTER THE HAYSTACK MEETING

(This section prepared by President Samuel B. Capen)

As there is a passion for statistics, the following indicate something of the direct influence of the Haystack Meeting through the American Board:

Missionaries, 1905 . . . . .	580
Missionaries, from 1810 to 1905 . . . . .	2,470
Native helpers, 1905 . . . . .	4,100
Colleges, 1905 . . . . .	14
Theological seminaries, 1905 . . . . .	14
Other schools, 1905 . . . . .	1,605
Pupils, 1905 . . . . .	66,049
Hospitals and dispensaries, 1905 . . . . .	76
Patients, 1905 . . . . .	330,000
Receipts of American Board, 1905 . . . . .	\$752,149.75
Receipts of American Board, 1810-1905 . . . . .	\$35,908,721.16
Gifts of native Christians, 1905 . . . . .	\$198,792.00
Gifts of native Christians, 1888-1905, \$2,378,652.00	
Communicants . . . . .	66,293
Adherents . . . . .	153,143

The Board prints over 100,000 pages a day in more than 25 languages. The Bible is printed in whole or in part in over 400 languages and dialects. In this work our great translators like Riggs, Goodell, Schauffler, Winslow, Bingham, and other American Board missionaries, have borne a conspicuous part.

Yet how inadequate are such figures! The power of the sun will be measured with a yardstick sooner than the results of the Haystack Meeting by statistics! Take the influence upon Turkey of one life, that of Cyrus Hamlin; add to this the work of all others, and we see what only God understands, the significance of these figures.

There is the indirect influence of missionaries, besides their direct efforts to save individuals. Each family shows the value of the Christian home. Like "settlement work" in a great city, it creates a purer and better moral atmosphere. Each school and each hospital, with its ministry of love, does the same. We make maps with small white spots against a black background to represent the Christians in heathen lands; but already the black is being shot through with rays of light; nay, more, the black is becoming gray. Society is perceptibly rising through all pervasive Christian influences.

Inasmuch as the American Board has always sent out fully trained men, often real statesmen, they have been in touch with diplomats and through them have had great power for good. Because of their ability, they have disbursed large sums donated by governments and individuals. Their sterling worth has given our missionaries peculiar power.



The American Board very early saw that each nation must be converted chiefly by its own people. It began immediately to train native preachers and teachers, and to-day we have scores of self-supporting and self-propagating churches under native leaders. If American workers should withdraw to-morrow, in many places these trained men could carry on the work.

The men of the Haystack Meeting had wonderful vision. They have been instrumental in bringing to the world the message of *The Fatherhood of God*, his love, and the responsibility of each to him, and *The Brotherhood of Man*, with greatness consisting not in caste or wealth but in *service*. "All men up and not some men down" is the trend of the movement among the nations, and the way of the ascent is through Jesus Christ. He is everywhere becoming not only the leader but the Redeemer of men. The audacity, as the world thought, of the men of the Haystack Meeting has been a chief cause of this world-conquering movement.

## MISSIONARY ROLL OF WILLIAMS COLLEGE

(This list prepared by Miss Parsons.)

Class in  
College

1808 Judge Byram Green (1806) \*\*  
1808 Rev. Francis LeB. Robbins,  
Home  
1808 Rev. Gordon Hall, India (1806)  
1809 Rev. Harvey Loomis, Home  
1809 Rev. Samuel J. Mills, Home;  
Africa  
1809 Rev. James Richards, Ceylon  
1816 Rev. Jonas King, D.D., Greece  
1819 Rev. William Richards,  
Sandwich Islands  
1824 Rev. William Hervey, India  
1826 Rev. Hollis Read, India  
1827 Rev. Nathan Brown, D.D., India,  
1828 Rev. Harvey R. Hitchcock,  
Sandwich Islands  
1828 Rev. Henry R. Hoisington, Ceylon  
1828 Rev. Samuel Hutchings, D.D.,  
Ceylon  
1828 Rev. David B. Lyman,  
Sandwich Islands  
1829 Rev. Samuel H. Calhoun, D.D.,  
Syria  
1829 Rev. Lowell Smith, D.D.,  
Sandwich Islands  
1831 Rev. Nathan Benjamin,  
Greece and Turkey (1831)  
1834 Rev. Cushing Eells, D.D., Indians  
1834 Rev. Ozro French, India  
1840 Rev. Eliphalet Whittlesley,  
Sandwich Islands

Class in  
College

1842 Rev. Dwight W. Marsh, D.D.,  
Turkey  
\*1843 *Rev. Joseph K. Wight*, China  
1844 Rev. Jacob Best, Africa  
1844 Rev. Joseph E. Ford, Syria  
1844 Rev. Cyrus T. Mills, D.D. India  
1844 Rev. David Rood, Africa  
1845 Rev. William W. Eddy, D.D.,  
Syria  
1845 Rev. Justin W. Parsons, D.D.,  
Turkey  
1845 Rev. Hyman A. Wilder, Africa  
1846 Rev. Frederick H. Brewster, China  
1846 Rev. George W. Coan, D.D.,  
Persia  
1846 Rev. Marshall D. Sanders,  
Ceylon (1840)  
1852 Rev. Charles M. Hyde, D.D.,  
Sandwich Islands  
1852 *Rev. Stephen C. Pixley*, Africa  
1854 *Rev. Walter H. Clark*, Africa  
1855 Rev. David C. Scudder, India  
1855 *Rev. George T. Washburn, D.D.*,  
India  
1855 Rev. Simeon F. Woodin, China  
1857 Rev. Lysander T. Burbank, Turkey  
1859 *Rev. John T. Gulick, Ph.D.*,  
Japan  
1859 *Rev. Henry C. Haskell, D.D.*,  
Turkey



# MISSIONARY ROLL OF WILLIAMS COLLEGE (Continued)

Class in College		Class in College	
1859	Rev. Henry A. Schauffler, D.D., Turkey, Bohemia	1877	<i>Rev. William H. Sanders,</i> Africa (1868)
1860	Rev. William W. Chapin, India	1877	Rev. Magness Smith, South America
1861	<i>Rev. Chauncey Goodrich, D.D.,</i> China	1877	<i>Rev. George A. Wilder, D.D.,</i> Africa
1861	<i>Rev. George C. Reynolds, M.D.,</i> Turkey	1879	<i>Rev. Henry P. Perkins,</i> China
1862	<i>Rev. Henry T. Perry,</i> Turkey	1880	<i>Rev. Willis W. Mead,</i> Turkey
1863	Rev. Alexander M. Merwin, Chile	1885	<i>Rev. David S. Herick,</i> India
1863	Alfred O. Treat, M.D., China	1885	<i>Rev. Alfred E. Street,</i> China
1864	<i>Rev. Alpheus N. Andrus,</i> Turkey	1888	<i>Rev. Herbert M. Allen,</i> Turkey
1864	<i>Rev. Charles C. Tracy, D.D.,</i> Turkey	1888	<i>Rev. John S. Porter,</i> Turkey
1865	<i>Rev. Thomas L. Gulick,</i> Spain	1889	Rev. Boon Itt, Siam
1865	<i>Rev. Frank Thompson,</i> Chile		* Italics denote men who are living.
1868	<i>Rev. Oliver P. Emerson,</i> Sandwich Islands		** The date on right side of name in parenthesis denotes year in which the person united with the Congregational Church at Williamstown.
1869	<i>Rev. Horace H. Leavitt,</i> Japan		
1871	<i>Rev. Lorin S. Gates,</i> India		ADDITIONAL MISSIONARIES FROM THE WILLIAMSTOWN CHURCH
1871	<i>Rev. William M. J. Kincaid, D.D.,</i> Hawaii	*1842	Mary E. Perry Ford, India
1872	<i>Rev. George A. Ford, D.D.,</i> Syria	1857	Elizabeth Anna Morley
1873	Charles William Calhoun, Syria (1878)	1877	<i>Fannie Woodcock Tracy,</i> India
1874	<i>Rev. James E. Tracy, D.D.,</i> India (1877)	1878	<i>Susan H. Calhoun Ransom,</i> So. Africa
1875	<i>Rev. Louis A. Gould,</i> China	1878	<i>Helen Calhoun Van Dyck,</i> Syria
1876	<i>Rev. Lyndon S. Crawford, D.D.,</i> Turkey		* Denotes year in which the person united with the church.

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(Prepared by Rev. T. C. Richards)

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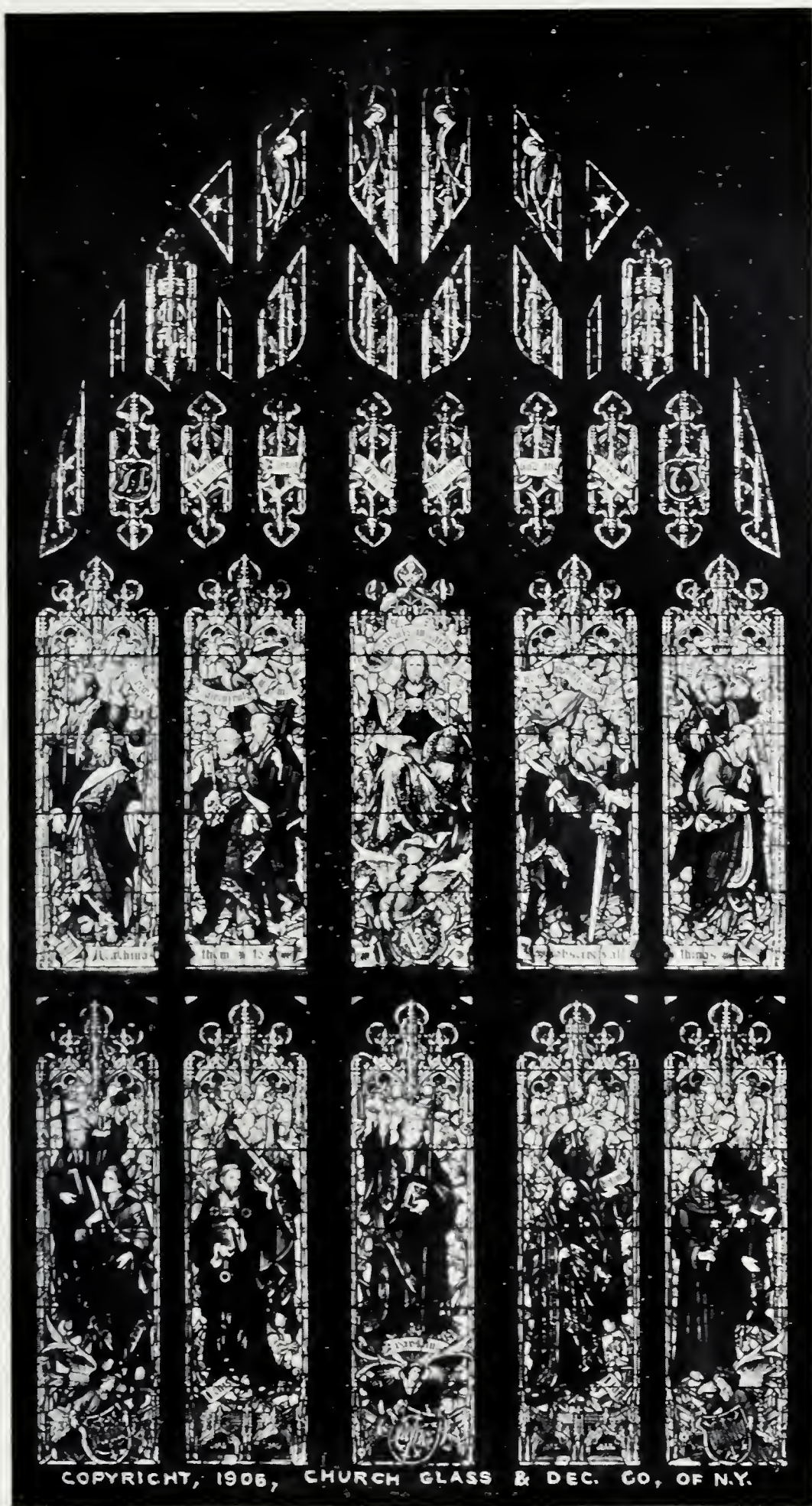
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### The Missionary Window in the Thompson Memorial Chapel of Williams College

*"All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."*  
— Matt. 28: 18-20



